

## SOME OF "OUR PERILS."

Among our perils, I notice first the prevalence of Atheism. It used to be said that there were no Atheists among us. It is too late now to sing that song in our ears. They are in the midst of us and on every side. They swarm like the frogs of Egypt; they go up upon our tables, and into our chambers to pollute and destroy. And they are different from the Atheists of former days. Formerly they were men of speculation, insulated men, here and there indulging their theory like David Hume in his study. But now they are open, active, organized, laborious, proselyting. Instead of looking into the airy regions of mere fanciful speculation and theory, their main aim seems to be like that of Cromwell to his soldiers, when he said, "Fire low." They aim at the mass of mankind; they prepare contamination and death for our working-men. They scatter the materials of political combustion among those who are our strength, the bone and sinew of our nation; where a touch will blow us into atoms. The prevalence of corruption in our cities, however lamentable, would be comparatively a trifle so long as our farmers and the yeomanry of the land keep steady. Your theorists and abstract speculators may float like balloons in the moral atmosphere; and we may gaze upon them as objects rather of curiosity than alarm, but corrupt the people and all is lost.—This is what they are now attempting to do by the printing and circulation of tracts, by the publication of newspapers, and by a combined application of ingenuity and industry worthy of a better cause.

Another of the dangers which threaten us is fatalism. I know, indeed, that there are others in the opposite extreme; but this is an evil upon which we cannot with safety shut our eyes. I know what I say. I am well acquainted with the interior of many of our cities, and I do know that the prevalent epidemic which is there most to be dreaded is skepticism. It is not deism nor atheism. The being of a God is admitted, and the truth of the Bible is not denied; but there is a practical doubt of personal accountability. It was in Boston, when I resided there. I believe it is so to a great extent, in New-York, and I know it to be so in Cincinnati. The laws of God's government lie loose upon the neck. The form of this skepticism is a philosophy which treats the mind of man as tho' it were matter, and volition the coerced effect of motive, as the spark is produced by the concussion of the flint and the steel. This is the moral miasma which is fast rising in the marsh of the national corruption, and creeping and spreading abroad over the whole face of our community. The evidence of its existence is to be found in the quiet state of society; in the unsettling of things heretofore stable, and in the occasional bursting out and explosion of human passions in open violation of public tranquillity. It is the same influence which in Paris demolished the Bastille, and which now burns with secret hatred against our laws, and every thing in the form of civil restraint. This is that demon which gnashes its teeth at all curb of moral restraint, as well of earth as of heaven. I ought to notice here the systematized advocacy of licentious practices. It is as though the human heart did not pour out its streams of corruption fast enough—as if it needed the inebriating draught to quicken it. There are men among us who volunteer to become the ministers of sin; and there are women who pour their polluted breath against all the sanctities of social life; and there are women too who go and with greedy curiosity listen to the invectives against the family state, and all that is pure and lovely and of good report in our social state. In this crusade against virtue and happiness, all that is odious, and all that is deadly, takes the specious name of some moral excellence. It is all done under the name of virtue. I have read the tracts of Fanny Wright and Robert Owen, and I felt ashamed, although I was alone. I believe I blushed, though no human eye was upon me. In these productions there is nothing which men have agreed to call wicked, which is not canonized, and nothing which they have united to call virtuous which these writings do not ridicule, vilify and throw mud upon. We deceive ourselves if we think the influence of such productions is feeble. Their absurdity is not an antidote to their poison. Why else does such licentiousness burst out upon us? The volcanic passions of men, it would seem, are not hot and violent enough, but like the furnace of Nebuchadnezzar, must be heated seven times. It is to this source that we owe the assassinations and murders which are daily multiplying upon us, so that the blood runs an unbroken stream. When I was speaking some years ago on the subject of duelling, I ventured to predict that unless that practice should be checked, the time would come when duelling would be too slow a process for the headlong passions of men, and they would stab and pistol each other in the public streets. And how far are we from such a state of things! Assassination in some parts of our country is growing to be as common as in Spain.

When I behold these things I cry with Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the hurt of the daughter of my people."—[LYMAN BEECHER.]

**DESIGNATION OF MISSIONARIES.** On Lord's day evening last, at the Old South church, the following persons were set apart as missionaries to the east, under the auspices of the American Board of Missions, viz.:—Rev. Joseph S. Travelli, of Philadelphia, and wife, from Pittsburgh, Penn.; Rev. Matthew B. Hope, of Armstrong, Pa.; Rev. Samuel P. Robbins, Marietta, Ohio, and wife, from Enfield,

Connecticut. The services were—singing and prayers; an address by Rev. Mr. Anderson, one of the secretaries, on the plans of the Board in regard to missions in the east; a farewell address to the audience by Rev. Mr. Hope, one of the missionaries; and a closing address by the Rev. N. Murray, of Elizabethtown, N. J. *Christian Watchman.*

## THE TELEGRAPH.

JULY 21.

LUDLOW, July 11, 1836.

Dear Brother Murray:

You will please accept my thanks for inserting a part of my communication in your paper of last week; also for the interest you seem to take in the subject of Home Missions, and the remarks you have made in favor of this subject.

But I think you have fallen into one mistake which it is of some importance should be corrected: and as I presume it arose from a mere inadvertency, as it is always just and honorable to correct mistakes, and as you profess to be a man of candor and ingenuousness, I presume you will not hesitate on further thought to correct it. I refer, sir, to some of your closing remarks, where you inform me "that three agents have already travelled somewhat extensively in this state during the current year, in connection with the cause which I advocate. This, sir, I believe is a mistake. I have already visited several towns and seen a number of ministers, some of them members of the Board of the Vermont Convention, and men best acquainted with the benevolent operations in the state, and they inform me that this part of the state at least has not been thus visited. I am informed by men who profess to know, that brother Ezra Goring visited the churches in this state in behalf of this object two years ago, or a little more. About a year ago brother Spaulding also visited most of the churches with reference to this object. He did not visit all, but a large part, probably all the important churches. Last winter Br. Bailey from Illinois was commissioned to visit those churches, if he could find any, which brother Spaulding did not visit. He went into two or three Associations, and found only three or four churches in each, and these the most feeble, which brother Spaulding did not visit. Finding this to be the state of things, he gave up his excursion, without visiting more than ten or a dozen churches.

These, sir, are all the agents of the A. B. H. M. Society who have been in this state for two years, and are the three, I presume, to which you alluded. But you will see that one of them was here two years ago, and another a year ago, or about that; and the other visited only the churches which he had passed by, so that none of the churches have been visited but once "during the current year," and only a very few since last year.

If you refer to brother C. Townsend, I would inform you that he was not a regularly appointed agent of any society, and that he did not pretend to have any thing to do with the Home Mission Society or their object. He was a self-constituted agent of the Western Educational Society. His object was therefore entirely different from mine.

These, sir, are the facts as I have obtained them from men qualified to know. I hope therefore that as you do not wish to "withhold a farthing" from my object, you will correct this mistake, and thus save me the unhappiness, as I pass around among the churches, of contradicting what you have stated;—and greatly oblige

Your humble servant,

H. A. WILCOX.

That it is "just and honorable to correct mistakes," is sound doctrine. More than this, it is a duty—a duty, however rarely discharged, that is equally incumbent on newspaper editors as on any other class of men—a duty from the performance of which the upright will not swerve. With us it is not only a matter of justice and honor, but a high privilege, of which we beg never to be deprived, to rectify our own mistakes; and sometimes we think it a matter of duty to correct the mistakes of others.

Now to know who is mistaken in the present case. On page 162 of the Telegraph we stated "that three agents have already travelled somewhat extensively in this state during the current year, in connexion with the cause [of Home Missions] which [brother Wilcox] advocates." where is the mistake in this statement, brother? Which part of it is incorrect? It is only ten or eleven months since brother Spaulding closed his agency. Brother Bailey's agency was performed in the winter past. The third to whom we referred is brother Townsend. Whether he was a "regularly appointed agent" or not, nothing affects the correctness of our statement, that he "labored in connexion with the cause." Nor does the channel through which the funds collected by him flow into the great Home Mission field, affect the correctness of our statement. That he did labor and collect funds in connexion with the cause, who will deny?

Our brother says that he [brother Townsend] did not pretend to have any thing to do with the Home Mission Society or their object. Now what is the object of the Home Mission Society? In the Society's own words it is "the preaching of the gospel to every creature in North America." And what is the object of the Western Educational Board? Is it more or less than

the preaching of the gospel in North America? Is not the cause one? We viewed it to be so while making the statement that three agents had been laboring in connection with the cause. These views as yet remain unchanged.

As to whether they were on the same, or on different grounds, it will be perceived that nothing was said one way or the other. It was said that they labored "somewhat extensively." This may convey too much in regard to brother Bailey, but it certainly cannot in regard to either of the others.

It is verily hoped that these facts will save our brother the "unhappiness of contradicting what we have stated." As was the first statement, so are these made, not to lay a straw in the way of brother Wilcox any farther than to plead the just claims of other causes. Our readers need not be told that the cause of Home Missions has a large place in our affections; yet we thought before and think still that our brother asked too much—asked what he had no right to ask, when he asked that other streams be stopped at the fountain until he had first made his draught. There are other agents in the field who have just as good a right to ask the something—why not? If our brother thinks the course to be a fair one, we think he labors under a "mistake" which we doubt not he will correct as soon as he discovers it. Let, we say, the fountain of benevolence be kept open, constantly flowing. The people will judge for themselves where their money is most needed and will do the most good. Let every cause stand on its own importance, and each agent have a fair opportunity to set forth his claims. Let no one undertake to forestall or overreach the other.

In submitting these remarks, we commend brother Wilcox and the holy cause of Home Missions to the munificence of the churches. The cause is of God; but it is to prosper through human agency, the use of means. "Freely ye have received," at the hand of the Lord, "freely give."

P. S.—The omission of a "part" of brother Wilcox's communication was altogether unintentional. Indeed, it originated in our attempt to do more for the brother than he had asked us to do. The part omitted was the following unofficial notice:

"Brother Horace A. Wilcox has been appointed by the A. B. H. M. Society, their agent to visit the churches and collect funds in Vermont, and is expected immediately to commence his labors."

After the foregoing was in the hands of the compositor, we discovered an official notice in the Christian Watchman, marked it, and handed it in to take the place of this. We really had the impression that the official notice had been given, until the reception of brother W.'s latter communication set us to examine. It is hoped that this explanation will be satisfactory.

## TOTAL ABSTINENCE.

We have received a pamphlet containing the proceedings of the second annual meeting of the Concord (N. H.) Young Men's Total Abstinence Society. This Society goes against not only ardent spirits, wine, cider, porter, strong beer, and all other intoxicating drinks, but with due consistency against tobacco as calculated to create unnatural thirst which calls for these unnatural drinks. This is doing thorough work.—Tobacco is a powerful auxiliary to alcohol in the work of woe and death.

The dealers in alcohol, it seems, were unwilling to have their deeds come to light! No wonder! No wonder they wish to conceal the details. But the general facts will out. It is vain to attempt concealment. If the modern Cacus does not literally vomit flames and devour the flesh of his human prey, leaving the bones to bleach at the avenues of his den, he does deal out to them liquor, devouring fire, for which he pockets the clothes, the bread, the books, the homes, the earthly all of wives and children. Drag his victims backward, conceal his deeds what way he will, darkness shall not always cover and defend him. The long and loud howling from the cave, and louder response from the sympathizing herd, is bringing Herculean help. The clutch of the conquerer is at their throats.

We give brief extracts from the pamphlet alluded to:

The committee have also made investigations in relation to the sale of tobacco in this town, and have ascertained by the statements of those who deal in the article, that not less than thirty-two thousand seven hundred pounds, or more than sixteen tons have been sold and manufactured in this place during the last year, which, estimated at one shilling per pound, would amount to the sum of five thousand four hundred and fifty dollars; an amount nearly sufficient to defray the expenses of books and tuition for the common education of all the poor children of Concord, whose parents are unable to send them to school. In ten years this quantity

would amount to three hundred and twenty-seven thousand pounds, and which, estimated at the above price would be fifty-four thousand five hundred dollars. But we will make an estimate of the quantity sold in the state of New-Hampshire, per annum. Were each town to sell as much in proportion to its number of inhabitants, as the town of Concord, it would amount to two millions of pounds, which, estimated at one shilling per pound would amount to about three hundred and thirty thousand dollars. At this rate, it would take nearly all New-Hampshire's portion of the surplus revenue, to supply her in tobacco the coming year. What splendid internal improvements the tobacco chewers and smokers might make were they disposed to appropriate that portion, to making roads and canals, which they now spend for this narcotic weed; they would not only accomplish a splendid improvement in the circumstances of the country, but a far more splendid one in themselves. The amount of intoxicating liquors that were sold in this town during the past year, the committee were not able to ascertain, on account of the unwillingness of the dealers to enlighten the community on this point.

The Concord Distillery, that great fountain of destruction in New-Hampshire, has ceased to send up to heaven its blackening smoke, and to spread through the community its damning waters,—the jug is no longer seen stealing across our beautiful meadow, to be replenished with its fire,—the little ragged and disconsolate girl no longer waits with her secreted bottle, before its doors—it has stopped! but human nature will long lament over its poisonous effects. A large number have been added to each of the Total Abstinence Societies in this place during the past year. At the present time this society has two hundred and forty members pledged to entire abstinence from every thing that can intoxicate, and also from the use of tobacco. There has been but two members expelled from this society since our last annual meeting, one of whom now is on the list of rum-sellers. Eight or ten who were drunkards, have recently become teetotalists, while only one or two have gone to drinking, who were temperate. There has also been a society formed, by a union of temperate men from all societies, for the support of civil order. The object of this association is to prosecute those persons who sell intoxicating liquors without license.

Attention, friends of the Vt. Lit. & Sci. Institution to the following communication from the Principal:

For the Telegraph.

Vt. Lit. &amp; Sci. INSTITUTION.

Mr Editor:

Presuming that most of your readers would like to know something of the plan which will be pursued in this Institution, I submit the following imperfect outline. It may be necessary hereafter to alter the plan in some respects, yet it is substantially the one upon which instruction will be given.

In the Academical Department students will be prepared for college. Instruction will also be given in all those branches which are usually taught in our best Academies. *Young Ladies and Misses* will be under the direct care of female teachers. The Advanced Department will embrace a course of four years. For the first three years the course of studies may be pursued by all classes of students.—The fourth year will be devoted to Theological studies, and of course will include those only who are preparing for the ministry. Arrangements are made to give such instruction in the Languages as may be deemed advisable.

The following English studies will be attended to the first three years:

## FIRST YEAR.

1st Term.—Day's Algebra commenced—Elements of History—Balbi's Geography—Review of Arithmetical Principles.

2d Term.—Algebra finished—Geometry commenced—Paley's Nat. Theology—Smellie's Phil. of Nat. History.

3d Term.—Geometry finished—Whiteley's Logic—Lectures on Mineralogy. Geology and Botany—Burritt's Geog. of the Heavens.

## SECOND YEAR.

1st Term.—Day's Mathematics commenced—Whiteley's Rhetoric—Barber on Elocution—Story on the Constitution of U. S.

2d Term.—Day's Mathematics completed—Campbell's Philosophy of Rhetoric—Paley's Evidences of Christianity.

3d Term.—Mineralogy finished—Olmsted's Nat. Phil. commenced—Herschel's Astronomy.

## THIRD YEAR.

1st Term.—Nat. Philosophy finished—Abercrombie's Int. Philosophy—Chemistry commenced—Botany finished—Lectures on Chemistry and Nat. Phil. with experiments.

2d Term.—Chemistry finished—Say's Political Economy—Anatomy and Physiology.

3d Term.—Butler's Analogy—Wayland's Moral Science—Elements of Criticism.

## FOURTH YEAR.

Students in Theology will receive instruction in Ecclesiastical History, Interpretation of the Scriptures, Examination of Doctrines, and Pastoral Duties.

No efforts shall be wanting to give a first-rate English education in the advanced Department.

There will be a division of labor among the Teachers. One will devote himself exclusively to the higher branches of English, another to the Languages, &c. &c. Each will have his own department, and will prepare himself accordingly.

More than \$200 have already been expended to commence a Library. A similar sum will soon be appropriated to increase the Apparatus. A convenient Reading Room will be in successful operation next term.

The services of approved Teachers will be secured for each department.

The subscriber pledges himself to do all in his power to render the Institution worthy the patronage of an enlightened public.

## TERMS.

There will be three terms in a year.—1 will commence the 3d Mond. in Aug. 2 " " 2d " Dec. 3 " " 2d " April.

## VACATIONS.

There will also be three vacations.—1 four weeks preceding 3d Mond. in Aug. 2 two " " 2d " Dec. 3 " " 2d " April.

## EXPENSES.

Tuition in Geography, Arithmetic, and first Lessons in English Grammar, \$12 pr. ann. Languages and higher branches, 16. " Advanced Department, 20. " Theology gratuitous. Board at the Inst. 1.17 pr wk.

Yours,

CARLETON PARKER.

THE ADDISON COUNTY ANTI-SLAVERY SOCIETY held its anniversary at Middlebury on the 4th inst. An address was delivered by E. D. BARBER, which does great credit to the head and heart of the speaker. In these days of calculating expediency—of craven hearted politicians—it is encouraging to find one political man ably, faithfully and fearlessly discharging his duty to his country, and to crushed human nature. Such men, in such times as these, are invaluable—they are one class of those who are our country's hope.—The address is not a mere flourish of misnamed patriotism, but abounds with true patriotism and genuine philanthropy.—We would gladly give the article in extenso, but the mass of matter on the subject pouring forth from all quarters, is immense, and our sheet is small. It is published in the Free Press by request of the Society, and is to appear in pamphlet form. It deserves a wide circulation. It is one of those articles from which it is difficult to take extracts. Our present limits however will admit of extracts only:

What a tissue of absurdities and inconsistencies is American freedom and American legislation! While we spend our breath in boasting of the liberal principles of our government and the humanizing spirit of our institutions, our country is more deeply besotted with the spirit of slaveholding than any other nation on the face of the globe. Our orators in congress prate loud and long and daily of the rights of man and the blessings of free governments, and they do it with the clank of the slave's chain, the crack of the slave-driver's whip, and the rap of the slave auctioneer's hammer ringing in their ears. Our national legislature gravely enacts the African slave trade to be piracy and punishes it with death, while an equally horrible traffic is carried on without notice or animadversion, under its own eyes between the different states of the Union—ay, between the District of Columbia itself and the Southern portions of the Republic. Nay, Congress even permits men to be arrested and imprisoned in the capital, on a suspicion that they are not free, and instead of presuming them to be possessed of their "inalienable rights," until it is proved that they have been robbed of them, it is assumed that they are not American citizens, entitled to liberty and the protection of the laws unless they can prove it by some higher evidence than the impress of the Almighty; and failing to do this they are sold into perpetual bondage, to pay the fees occasioned by their country's suspecting them not to be what its great bill of rights declares every man to be, free. This is the legalized piracy of freedom! We claim that our example in the cause of liberty, is giving free institutions to the priest and king-ridden people of other nations and boast that a redeeming spirit we are sending abroad throughout the world to spread liberal principles and raise up free governments, while we are rapidly adding states to our confederacy whose constitutions not only permit the existence of slavery, but in one instance even prohibit its abolition! We call America the asylum of the oppressed and the refuge of the fugitives from tyr-

ny, and yet when our countrymen fly from the toils and stripes of slavery, and seek refuge on a soil protected by a free constitution, instead of finding an asylum they find a dungeon and a return to bondage the only mercies in store for them. How humiliating is the contemplation of such inconsistencies in our government! And yet how necessary is such contemplation to feel fully how great is the evil of slavery, and how deeply we are implicated in its existence!

That slavery is a concern of ours as men, as philanthropists, as patriots, and above all as Americans, cannot be denied. How then shall we arrest its horrors and banish it from the country? It must be done by the power of truth upon the minds and consciences of the nation. The revolution which must take place before slavery is overthrown in this nation, must be a signal though a bloodless one—a revolution in the hearts of the people. It has been commenced, is progressing, and must be consummated by discussion—free, manly, earnest discussion.

But the objection most often resorted to, against the discussion of this subject, and most calculated to deter those who have not examined the merits of the question presented them, from attending to it, is, that it will dissolve the Union—that the South will not submit to any attempts to abolish slavery, but will rather rend the bonds that bind the states together. No man reverences the Union more than I do. The last thing I would knowingly do, would be to give any just cause for the severance of the national compact.—But who does not know that slavery more directly threatens the dissolution of the Union, independent of the question of its abolition, than all other causes put together! Had I time, it were an easy task to show that it has been working mischief from the very organization of the government. It creates an interest in the country that is entirely at war with the interests of freemen. It is a discordant and jarring chord in the harmonies of our system. Slave labor and free labor cannot both well exist in the same government. The legislation which is beneficial to the one is destructive to the prosperity of the other. And while this is the case, although the slaves are considered as so much property—as so much live stock, in short—they send into Congress twenty-five representatives to influence and control the legislation of the country. This power has been again and again used for the purpose of cramping the energies of free labor. The policy of the South, arising from this institution among them, has ever been hostile to that of the other portions of the Union, especially New-England. Take for instance the question of the Tariff. After the close of the last war, when the daring enterprise of Northern freemen had carried the commerce of the nation into every sea, and they were reaping the rich rewards of their toil and dangers, Southern statesmen, jealous of the prosperity of freedom, and wishing to throw the burden of the national debt from their slave gains upon the commerce and consumption of the free states, originated the system of imposts, instead of the direct tax which had previously been resorted to, and by which the South were made to contribute to the public treasury in proportion to their representation in Congress, for the avowed purpose of encouraging manufactures. They succeeded, and the commerce of New-England was crippled. But her indomitable freemen immediately changed the direction of their efforts, and adapted their enterprise to the new state of things, and the "industry of freedom," though stricken down for a moment by slavery, had no sooner touched the earth than it rose again, Antaeus like, with irrepressible energy, turning the very engine wielded for its destruction into a kind of philosopher's stone. Manufactures sprang up as if by enchantment, and the golden stream flowed once more in the channels of Northern enterprise. The South was again left behind in the career of prosperity, loaded as she was by the incubus of slavery. Then came the war upon the tariff system, and the Union was saved only by yielding up that system which the South originated, to slaveholding nullification. Thus has slavery ever warred upon the interests of the free states, and thus it ever will; and whenever the people of those states, tired of the exactions and wrongs inflicted upon them by this principle of evil, shall maintain their own interests against those of the South, and in defiance of their menaces, then will come the dissolution of the Union in reality.

Slavery has operated, moreover, as a sort of talisman, to keep the Southern States banded together, by means of which they have given the Republic four out of six Presidents, and kept the patronage of the general government and the veto power in the hands of a slaveholder thirty-two out of forty years.\* The tendency of all these things is to the sundering of the Union, and slavery is the cause of them all. Remove that and you take from this people the Apple of Discord.

But upon what pretext will the South dissolve the Union? Because freemen will not consent to put gags in their mouths and padlocks on their consciences? Because they insist upon exercising undoubted constitutional rights? Because they will not submit to the dictation and succumb to the violence of Southern taskmasters and crouch like their own slaves under their threatenings? And to secure what, are such concessions to be made? The perpetuity of slavery. It comes, then, to this, that the South, in the plenitude of their magnanimity and patriotism offer to perpetuate the Union on the very modest conditions, that we yield up to them the right of free discussion, and acquiesce in silence in the existence of an institution,